The Bombay Guardian.

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WEEKLY REVIEW.

—We believe we were the first to call attention to, or at least enter into the details of the depredations committed by Bheels and others upon the grain that was being conveyed by the G. I. P. R last year. We had talked on the subject with those who had the charge of the trains on the N. E. Line. It is well known that Sir Richard Temple and others were bringing the utmost pressure to bear upon the Railway officials to hasten the transportation of grain to the famine districts. The grain had to be conveyed in uncovered wagons or else not conveyed at all for there was far more grain than the company had the means of conveying, and there were great accumulations of it at all the stations. When a train was ascending what is called a bank, the speed was necessarily slacked, and this afforded the opportunity to the gangs of depredators to climb upon the wagons, detach the bags and throw them off. The two or three men in charge of the train, were on the engine or at the other end of the train, and if they had resisted they would have been shot down or cut down at once. If policemen had been placed on the wagons they would have been completely at the mercy of assailants. The value of the grain that the G. I. P. R. have been called on to make good is £90,000. How much of it was lost in the way indicated, we cannot say, but we suppose the greater part must have been thus taken, for the thing went on for months, and there was an immense traffic in these diverted supplies, all over the Deccan. The Railway Company consider that they should not be held responsible for this loss. The Railway Police are not under the Railway Company, but under the Government Police. It seems to us that the Government which brought so great pressure upon the Railway to accelerate the transfer of grain, should have provided that additional security demanded by the altogether exceptional circumstances in which the Comaany were placed. Our readers know about the Commission instituted to enquire into the loss of grain and how utterly they failed in the two most conspicuous instances to bring home guilt to the Railway officials. Sir Richard Temple appears to have made up his mind that the Railway officials are to blame, that there was a great deal of demoralization among them during the famine crisis, and that they allowed plundering to go on which they could have prevented, from interested motives. A good many Natives employed in the inferior grades of the Railway have been successfully prosecuted. It may be that they were justly found guilty; but the great importance of having legal assistance in cases where the Police are interested to procure conviction, has been sufficiently shown in the two trials which have received so much attention. A contemporary gives us information concerning the Government Resolution and Sir Richard Temple's Minute on the subject of the Grain Robberies. It would appear that Sir Richard's desire to save the state the cost of making good these losses, has biased his mind, for he could scarcely have written otherwise than he has done if Mr. Dewey and Mr. Bedford, instead of being found innocent, had been found guilty. We are sorry for his own sake, that His Excellency should have allowed himself to speak of these gentlemen as he has done after the signal failure to show any thing wrong on their part. Sir Richard's tone is that of a special pleader. He speaks disparagingly of Mr. Conder, the Traffic Manager, with repect to the management during the time of the Crisis. But here too the thought naturally presents itself that our Governor needed to justify himself for urging the Railway to attempt more than it could possibly achieve without giving the additional aid demanded by the circumstances.

—The Madras papers announce the death of the Rev. Wm. Munro Taylor, at the age of 82, in the General Hospital there. This gentleman appears to have led a very checkered life. Early in this century he came out to India, not as a missionary, but in quest of employment. After serving Government for some time, he went home and subsequently came out as a missionary of the London M. Society. He was connected with that Society until 1834. He was afterwards a Tamil preacher in connection with the S. P. G. The Mail speaks of him as a scholar, orientalist, journalist, anthor, and missionary.

—Placards are posted up about Bombay bearing in large letters the caption, "St. Xavier's Lottery; Rs. 25,000 to be distributed in prizes." We are sorry that St. Xavier should have any thing to do with such discreditable transactions. It does not look very saintlike. It would be well if his attention were called to the letter of Charles Kingsley on Lotteries, quoted in our last.

—The Report of the Chutteesgurh Mission, in connection with the Germ Ev. Miss. Soc. of the O. S., under the charge of the Rev. Mr. Lohr, is of a more cheering character than that of last year. The accessions from heathenism by baptism were 31 in number. The conduct of the Native Christians at the time when there was an epidemic of Cholera, in attending to the sick and dying heathen, without fear, appears to have impressed many. Mr. Lohr says:

"When nine years ago the disease made its appearance in this part of the country, I was deserted almost by every one around me, but this time not even one has made an attempt to run away, though I permitted the sick from other places to be brought to the Station."

With regard to the Sutnamees, it seems that it is a mistake to suppose that they have nothing to do with idolatry. Though they do not practise it openly they nevertheless practise it, as well as other heathen customs. Mr. Lohr's account we extract elsewhere. It is not at all favorable. They might be called Agnostics. Still the missionary hopes to see them turning to the Lord. A good account is given of two Mahomedan enquirers mentioned in the previous report.

—The Rev. Mr. Ziemann furnishes the account of the Ghazeepore Mission connected with Gossner's Society. Mr. Ziemann has been 35 years a Missionary in India and it is evident from this report that he is still hearty and vigorous. He gives an interesting account of an extended tour in Upper India made by him. Financially, this mission is sustained in this country. The receipts were last year Rs. 9357. 29 adults were baptized last year; the communicants number 170. Mr. Beyer, who was Mr. Ziemann's colleague last year was transferred at the end of the year to the Chota Nagpore Mission to have the charge of a congregation of 10,000 souls. One cannot but notice the contrast presented by the two Missions, both belonging to the same Society and not very far removed in space, the one adding thousands annually to the number of its converts, the other only a score or so. The difference is not in the agents or in the methods; but in the greater readiness of the Kols to renounce their ancestral religion. The Rev. Mr. Lorbeer has been transferred to Ghazeepore from the Chota Nagpore field.

—The salutary influence of English law in India may be effectually neutralized and frustrated by the arbitrary conduct of those who have to do with its execution. We allude particularly to the Police, of whose arbitrary proceedings almost every day is presenting us with new examples. Some of the witnesses for the prosecution in the trial of the Native editors at Surat, have confessed that they had been tutored by the Police. The same thing occurred at Sholapore the other day in a case arising out of the grain robberies, tried before the Railway Magistrate. The following from the *Deccan Herald* gives a sad glimpse of the rottenness of this department. We were all along flattering ourselves that such things belonged to the past; but it is a question if such a series of scandalous revelations were ever before made in this country.

"In the Unger case we find one of the witnesses stating that he had seen two men, Krishna and Nursoo, actually commit a particular grain theft at that station, one of whom Krishna was never brought forward, and the other of whom Nursoo was found by the records of the village to have died *before* the date on which the theft is said to have taken place. Had the magistrate not inquired after these two men, Krishna and Nursoo, the false evidence might not have been found out. The case was adjourned, the village koolkurnee was called for, and the man found to have died a month before the theft was stated to have taken place. In the Dudni case several members of the Railway Police were brought up as accused persons before the magistrate. But in the evidence for the defence it was found that these policemen were not in that district at all at the time the theft was stated to have taken place. The Bombay office books were sent for, and it was found that the accused had only been transferred to the Sholapore district in December while the theft in question took place in the previous July. When all this evidently got-up evidence was discovered by the magistrate, the witnesses seemed to have recovered their courage, and they said that they had been tutored by the police to give the evidence they did, and had been threatened with *Kala Panee* it they refused to give the evidence exactly as they had been told to give it."

With regard to the Surat editors it certainly appears hard that they should have been denied all bail, and have been subjected to three months' imprisonment before the fact of their guilt has been established. The case is still pending.

—A lot more of Railway bridges have gone the way of such constructions in India. There have been disastrous floods in the Punjaub. At Jullunder, 1800 houses have been washed away. There was a rain-fall of 24 inches in 36 hours. These devastations will have caused an immense amount of misery. One is reminded of the oft recurring refrain in Isaiah. For all this his anger is not turned away, but his hand is stretched out still.

—News of a terrible massacre of the white settlers in the French colony of New Caledonia, by the Native islanders, have been received, as also of terrible reprisals. The outbreak is said to have had its origin in a violation of the 7th command-ment.

—We have seen lately a good many laudations of the late Charles Mathews. One of the stories published about him, if true, would prove him to have been a consummate rascal. It tells of the way in which he managed to baulk a gas company to whom he owed a large bill, at the same time

that he was spending lots of money in entertaining his friends. Lies were showered as profusely as autumn leaves. Probably they who write him up as such an admirable character, partook of these dinners, provided at the cost of deceived creditors.

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A REVIVAL OF RELIGION.

A REVIVAL of religion is properly a restoration It is a restoration of the people of God to that measure of faith and consecration which alone will enable them to walk so that their own hearts shall not condemn them. The unrevived state of Christians is a state in which they very imperfectly realize those truths which they acknowledge. The present, the tangible, the mundane has too potent an influence over them, and the unseen, the spiritual, the divine, the enduring is dim and shadowy. A revived state is one in which Christians realize the powers of the world to come, walk as seeing Him who is invisible, recognize the leadership of their Saviour and Commander, and are affected by the promises and commandments and declarations of God's word vastly more than by the promises, commands or threatenings of man. People have the idea that the state of mind of Christians in a time of revival, is an unnatural state that may do for a little, just as men on the top of Mount Blanc may endure for a little the rarity of the air and extreme cold, but must presently return to the lower and more congenial regions. Now this idea is certainly an erroneous one. That is the natural state for Christians, in which they are most under the supremacy of truth. Christians are ordinarily tranquil and subdued and easy-going, and they are so because, while they hold certain truths they are not held by them. They intellectually believe that sin is worse than death or any other ill that men apprehend, that men are under the wrath of God until they have fled to Christ, that without holiness no man shall see the Lord; and yet it is evident that they are not governed by these truths. This, in fact, is the reason that there is so much infidelity in the world. Men gather from the conduct of Christians that they are governed by ideas very different from these. Could they well do otherwise? And is it not a very dangerous and a very wrong thing for Christians to live below the truths which they profess to hold and which are of such unspeakable moment? A Christian is one who has been brought out of darkness into God's marvellous light; and Christians are recreant to the highest interests of mankind if they allow themselves to sink out of the sphere of realization, into that of merely intellectual belief. The Pentecostal state is the normal state for Christians, the pattern state; it is the state in which they are filled with the Spirit; and there is a command to all Christians to be filled with the Spirit. To be filled with the Spirit is to be domineered by faith. This is the state contemplated by Christ when he said to his disciples: "He that hath my commandments and keepeth them he it is that loveth me; I will love him and will manifest myself to him; my Father will love him and we will come unto him, and make our abode with him." Our Lord here tells us in very simple and intelligible language what the normal experience of the Christian is, that in which we have the presence of the Father and the Son, and this must be a state in which the truth has ascendency over us.

Christians ordinarily feel the need of being watchful against temptation but they do not realize the necessity of watchfulness in order that they may not fall below the habitual recognition of the powers of the world to come. They get into a lower stratum of the spiritual atmosphere before they are aware of it. While in this state they attend to exercises of religion, and so walk as to bring no reproach on their profession; they have peace of mind, resist temptation, and enjoy more or less of the love of God; but they are not a power in the community; sinners are not awakened and led to cry out, 'What shall we do to be saved?' Instead of carrying the enemy's forts, they themselves are hemmed in by the enemy; the God of this world draws a line around them and says, do not think of crossing this line. Could any position be more humiliating than this? Yet Christians seem to be very little troubled by it; they are waiting God's good time, when, it may be, God is waiting for them to realize the peril of their position and seek in earnest the power that properly belongs to those who have the promises and with whom Christ is. The difficulty is there is so much that is good and commendable in the state we are speaking of, that Christians do not readily perceive its defectiveness. It is generally when they have fallen still lower, when they begin to succumb to temptations, and to have variances with one another, that they are liked, to be made sensible of their need of revival. But why grieve the Spirit by receding to this point? Why not take note of the fact that the Church is like a force that is well-disciplined and equipped, and not suffering any material losses at the hand of the enemy, but is hemmed in by the enemy and blockaded. The force has entered the enemy's country for the purpose of subduing it, but instead of doing any thing of the kind, it is content to hold its own. Jonathan and his armour-bearer, with their faith in God, were more than a match for the entire army of the Philistines. Now this is the faith that we want; faith that makes the presence and power of God a great reality. Faith, in its appropriate development, enables the Christian soldier to see what the servant of Elisha was enabled to see, the whole mountain side filled with celestial charioteers ready to fight on his behalf.

In an American paper, we find an account of a remarkable revival of religion at a place in Connecticut, called Quarryville. The pastor of a church there, with two other ministers, set himself to try to arouse the people to a sense of their need. The account thus proceeds:

"Dry bones began to stir, the breath of the Lord to fall upon them, until at last a multitude of witnesses stood up to testify of God's great power in salvation. Alienations were healed. Christians were sanctified and sinners in large numbers powerfully converted, while many sought almost immediately the blessing of perfect love. Most marvellous manifestations of divine power attended the work. Men were convicted in their homes or while in their business. A mysterious cloud filled with a gracious influence, seemed for days to pervade the entire parish. The spirit of power in oppressive burden was upon all the people. The work swept on like a divine avalanche, crushing every thing before it. God cleansed the place by streets. On one street for a distance of nearly three miles, every adult and youth, with one exception, professed to have become a subject of saving grace, while on other streets the triumph was nearly as complete. Persons who had declared that on no occasion they would enter the church, were mysteriously drawn to the meetings to be quickly conquered by divine grace. Many remarkable instances of the power were seen in the conversion of skeptics and in the salvation of entire families. Some of the grandest scenes resulting in the conversion of sinners were witnessed after a searching sermon upon the subject of entire sanctification, thus demonstrating that most Scriptural and common-sense philosophy, that the preaching of holiness is the surest method of convincing of sin."

We close with two remarks made by President Finney:

"I have been amazed to see such accounts as are often published about revivals, as if the revival had come without any cause, nobody knew why or wherfore. I have sometimes enquired into such cases, when it had been given out that nobody knew any thing about it, until one Sabbath they saw in the face of the congregation that God was there; or they saw it in the Conference-room, or prayer-meeting, and were astonished at the mysterious sovereignty of God in bringing in a revival without any apparent connection with means. Now mark me. Go and enquire among the obscure members of the church, and you will always find that somebody had been praying for a revival and was expecting it. There has been somebody on the watch-tower, constant in prayer till the blessing came."

The other remark is this:

"It is altogether improbable that religion will ever make progress among heathen nations, except through the influence of revivals."

THE PERFECT MAN.

WITH reference to the letter of S. in our last number, we wish to state definitely that our object is simply to establish from Scripture what measure of sanctification God is willing to bestow now upon the believer, who, recognizing God's will in the matter, seeks with his whole heart, under the guidance of the Spirit, the realization of that will. The primitive Church slumbered for years over the possibility of the salvation of the Gentiles by simple faith in Christ. The modern Church slumbered in like manner over the obligation to take the Gospel to the heathen. If we find it clearly written in the book that God requires complete holiness of his people, and promises to bestow it upon those that seek it believingly, this is a sufficient foundation for our conviction that it is attainable, though there should be not a single person in the world in the enjoyment of the blessing. The final appeal, in fact, the only satisfactory appeal must be to God's word. Would 'S' be likely to recognize entire sanctification even if he saw it in some one with whom he is most intimate? Doubtless there are those among his Christian friends against whose Christian character he knows nothing; but, having the views that he has, he takes it for granted that there must be something defective in the motives, the feelings, the imaginations of the men. In order that we should give him the particular demonstration which he demands, it would be necessary, not only to find for him the man who is fully led by the Spirit, but that we should anoint the eyes of our friend with eye-salve to see the inner life of this Spirit-led-man. But if the express command of God, and the promise of God are not sufficient to convince him of the attainability of this blessing, certainly he would not be convinced by the example of any Christian, however blameless his life. There would always be room for the supposition that there was something in the heart of that Christian not according to the mind of God. What may we properly understand by a perfect man? To many persons the idea that naturally connects itself with this expression is of a man who is evidently, in all respects, in advance of the rest of the world. As Saul was physically head and shoulders above all other men in Israel, so the perfect man is thought to be one who, with equal distinctiveness, looms above the rest of mankind. Now our conception of one who obeys the command of Christ, and is perfect as his Father in heaven is perfect, is that he is simply one who fulfils the will of God in the particular station in which God has placed him. He is a man who is faithful in all his relations with his fellow-men, and in his relations with God; exercising himself to have always a conscience void of offence towards God and towards man. If those who are made perfect, are servants, they will just do what Paul tells them to do (Tit. ii. 9. 10). "Obey in all things your masters according to the flesh; not with eye-service as men-pleasers; but in singleness of heart fearing God; and whatsoever ye do, do it heartily, as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." The servant who receives grace to follow the Lord fully, will just do these things. Whether he will receive credit from others for always acting from the best of motives, is another question. Very likely he will be accused of self-righteousness or of hypocrisy or pride or stubbornness. All will admit that there was once in the world a perfectly good man. He was living in a quiet country-place, the town of Nazareth. He was a carpenter and nobody could complain that he did not do his work well, that he was not punctual to his engagements, or dissatisfied with his lawful wages. We know that he was a perfect man; but did the people of Nazareth know it? He was immediately under their eye day and

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night for twenty five years; did they see that he fulfilled perfectly the will of God? Had they done so, they would not have been so offended, when he stood up before them as a teacher. They were indignant beyond measure that such a one as he should venture to preach to them. Even his own brothers believed not on him. The world knoweth us not even as it knew him not. This same Jesus is now the Saviour of those who put their trust in him. He came to save his people from their sins. He is spoken of in Hebrews as a perfect Saviour; which means that he is competent to save *such as we are* from their sins. It will not do to try to neutralize, as some do, the force of these statements by saying that his work is frustrated by the corruption of our natures. It is with reference to the healing of just such natures that he is declared to be perfect. It is in view of such difficulties as we encounter in this world, just such temptations as we have to encounter, that he is proclaimed a perfect Saviour. "He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." These good works are evidently to be done in this life, and redemption from all iniquity is spoken of as a means to this result. I have not found thy works perfect before God, says Christ to the church in Sardis, in tones of severe reproach.

INTERNATIONAL BIBLE STUDY.

September 8th, 1878.—*Daniel* VI. 14-23.

One would think that a king must be insane to consent to the promulgation of a law forbidding men to address God in prayer for a month, and commanding them to make all their petitions to the king. But the king Darius had probably intelligence enough to see the vanity of such worship as the people were accustomed to render to their idols, and he consented to the decree because he regarded it as a means of testing the loyalty of the people. Politicians look at every thing from their own point of view, and think that when religion can be made to advance the interests of Government, it is fulfilling its highest function. Rulers in ancient times had the opinion that it was dangerous for subjects to have any other religious ideas than those approved by the ruler. We owe it to the diffusion of Christianity in the world, that the distinctness of the two spheres, religion and the state, is getting to be recognized. It has dawned upon the mind of Cæsar that his subjects do not mean any disparagement of his authority when they obey their religious convictions. When Darius (who seems to have been viceroy of Babylonia under Cyrus, the sovereign of Medo-Persia,) found that he had fallen into a snare laid for him by his own nobles, to overthrow Daniel, he was greatly distressed. He held in highest estimation the services which Daniel was rendering to the new dynasty; inasmuch as he was not a native of the country and at the same time did not belong to the dominant race, and as he was moreover one that had long been connected with the Government of the country, he was singularly fitted for his difficult post. However, the laws of the Medes and Persians were irrevocable, and, in spite of himself, the king was compelled to consent to Daniel's being thrown into the den of lions. But he was not without faith that the God whom Daniel so faithfully served, would deliver him. This faith of his showed a conviction in his mind that the counsels of heaven were, after all, superior to the arrangements of even the greatest of earthly monarchs. Daniel is as it were buried alive; he goes down into the jaws of death, just as Jonah did when he was swallowed up by the sea and disappeared from all human observation. The conspirators were in the ascendency, just as the priests and Pharisees of Jerusalem were, the night after the crucifixion, when the body of Jesus was in the sepulchre. But the following day had scarcely begun to dawn, when the king hastened to the den of lions and cried to Daniel with mingled fear and hope. The king could throw the servant of God to the lions, but he could not compel the lions to obey the nature that God had given them. There is One over all, of whom, *through* whom and to whom are all things The lions find between them and their prey, a greater than themselves. Daniel is safe; God is vindicated; the nobles discomfited; the Jewish people honoured; the king humiliated and yet glad of the humiliation; and a token given to all that it was not because Jehovah's arm was shortened that the enemies of his people had been permitted to triumph over them, but because they needed the chastisement. The Bible exhibits to us humanity in its meanest and in its noblest aspects; meanest when trusting to itself, noblest when guided by the Spirit of God. The real king of men was he who dared to descend into the den of lions rather than bow down to the dictate of society or of the ruler of society; Daniel, not Darius or Cyrus, was the true king. Such kingship is to be had to-day for the seeking The promises of Scripture enbosom a magic such as fabulists did not dream of when they talked about caskets imprisoning the genii and spells that could make a garden to blossom with precious stones; power to call into existence a race of heroes after the type of Daniel, to go forth and subdue all things unto the Christ of God, as described in the next chapter of this glorious book. We are still waiting for the manifestation of the sons of God.

SPIRITUAL MALFORMATIONS.

We think it a grand thing when a man who has been depending for his religious ideas upon the priest, is brought to see that the word of God is a full embodiment of God's will concerning him We feel that he is so much safer under the guidance of the inspired word, which has been given as a lamp to our feet. But it is very far from being true that all who profess to be guided by the Scriptures, or all who believe that they are so guided, are in all things directed by it. There is one who is nearer to them than the priest, having quite as much power to mislead, and that is their own deceitful heart. The reply is, Let a man be converted and he will not be at the mercy of his deceitful heart Well, it ought to be so, and is, in multitudes of cases But sometimes the very change that has taken place in a man, is made the means of blinding him to certain deficiencies or deformities of his Christian character. He may have been the slave of some appetite whose fetters it seemed impossible to break; deliverance came, when he fully trusted in Christ to give him this victory. He at the same time consented no doubt to abandon all things that were not according to the will of God. Filled with admiration at the striking deliverance he has experienced, perhaps he fails to notice the bearing of Scripture on certain other habits not so visibly fatal yet really most pernicious. It may be that he has a keen perception of the faults or eajlings of others, and is tempted to give expression to unkind though well-meant remarks marring his influence. Or he may have a certain irascibility of temper kept under ordinarily, but breaking out from time to time and doing no little harm to the cause that he has at heart Perhaps while very ready to give good words to his neighbour, and point him to the narrow path he is by no means inclined to make sacrifices of a pecuniary character in his behalf. Perhaps from early years he has had a habit of freely contracting obligations without due consideration of his ability to fulfil them. His conscience is quick enough as regards the evils to which his eyes have been opened, but it is sluggish as regards this particular thing. He is a disciple of Christ, and glories in his word, and seems to be very much occupied with the word, yet a film is upon his eyes with respect to the matter of indebtedness. The word of Christ is most emphatic in condemnation of the habit. In fact, there is reason to believe that Christ will not acknowledge at the last day one who, with the open Bible in his hand, disregarded the obligation to do unto others as he would have others do to him. "If thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar; and go thy way; first be reconciled to thy brother and then come and offer thy gift." The obvious meaning of this is that if we are unmindful of our obligations to a brother, God does not want our professed homage. Instead of giving heed to our prayers, the eye of God is upon that portion of our property which belongs to others and is withheld, just as his eye was upon the wedge of gold secreted by Achan in his tent. When a man makes a purchase, the equivalent of what he buys is no longer his but in the sight of God and of man, belongs to the vendor. He carries about with him that which is not his own, but which he knows full well belongs to another; instead of giving it to the man to whom it belongs, he uses it to pay for things he cannot get on credit. Is he not a thief? Has he not broken the tenth commandment? Also the eigthth? Also, the golden rule? Also, the new commandment, for the greatest offence against the brethren is in dishonouring his profession? Such a man is just as miserably betrayed by his own heart, as another man is who allows the priest to impose upon his credulity. There are monstrosities in the physical world; there are monstrosities in the intellectual world; and there are monstrosities in the spiritual world. We admit that there are some who, while they are very slow in coming to a just understanding of themselves, do gradually at length come into clear light. We are also aware that there were malformations of the kind we speak of in the apostolic Church. The peculiarity of the case is that even an angel from heaven might be expected to fail in his endeavour to bring such persons to a conviction of their sin and danger. And yet, for all we know these very persons would lay down their lives for the Gospel which they so imperfectly obey. What is to be done for them? Let those who are spiritual, unite in asking God to convict them of their error. Let there be friendly and faithful expostulation; if they still continue to walk in a way fitted to bring reproach upon the name of Christ, let them be excluded from Christian fellowship, until they have learned the resisted lesson.

THE GOSPEL OF LOVE.

A correspondent of the *Friend of India* says:

"In your review of missionary life in India, you say—'He' (Dr. Scott) 'records more than once, indeed many times, his satisfaction that his descriptions of hell had an awe-inspiring effect on the minds of his hearers. And he seems to think that it is because their notions about hell are not sufficiently precise and terrific, that Hindoos are apt to turn a careless ear to the exhortations of the missionary.' I certainly agree with your remarks on this point. Preaching of this sort is far removed from the Christianity that converted the Roman Empire or that in one day, by the preaching of St. Peter, added to the Church about three thousand souls. The hell fire and brimstone Gospel has *failed*. Not for it, will the Hindoos leave the religion of their fathers. It is time to give the Gospel of love a trial—the Gospel of the New Testament."

A good deal is said in these days about the love of God, by those who do not show that this doctrine has much power in constraining them to walk in the ways that God approves. The conception of God's love entertained by these persons, seems to be of a very limited or one-sided character. God's great love as apprehended by them is a great readiness to forgive sin. But as sin is the greatest curse that the world suffers from, a much truer conception of divine love is that which makes it a power to restrain from sin. God is love, and his kindness is just as truly revealed in his commandments as in his promises, inasmuch as they indicate to men the path in which happiness and usefulness are to be found. Whatever then will give a sanction to the law of God, is an expression of his love, though that sanction be of the nature of a terrible penalty. No man can be said rightly to know the love of God who does not recognize the justice, the holiness, the truth, the sovereignty of God. They who do full justice to all that Christ has said about unquenchable fire, are better prepared to understand the love which is embodied in the Gospel offer of salvation. Men

who find in God only the feelings of an indulgent father, greatly dishonour Him. They know not God. They know not even his love. If they knew it there would be a earnest desire to meet his wishes in all respects. An indulgent parent, who is more careful of hurting the feelings of his child than of teaching the child to hate sin, is any thing but a faithful parent, and the probability is that such will one day be cursed by the child. As for Dr. Scott's preaching, we suppose that he sought to make his hearers understand that sin is not the insignificant thing that they in general take it to be, disposed of by the mere repetition of one of the names of God, or by drinking the water in which a Brahmin has washed his feet; but has an importance corresponding to the character of God. It is vain that the Gospel offer of salvation is made to the Hindoos; pardon is not what they are particularly concerned about, for the reason that they have no proper conception of sin. They need to learn the law of God and the character of God as a sovereign. In a word they need to know the very things that take up most of the Gospels; for the Gospels are very largely taken up with the statement of God's demands upon the sinner. John the Baptist is the forerunner of the Christ; but even in Christ's teaching there is very much that is the continuation and development of John's. From the days of John the Baptist until now, says Christ, the kingdom of heaven suffereth violence, and the violent take it by force. Instead of appearing like an unwalled city which every one could enter without the least difficulty, it became, through the Sermon on the Mount and similar teachings, like a city with lofty and formidable walls, and only they could enter who were really in earnest. The Gospel is strong meat and not jelly; and perhaps there has been too much preaching of a jelly Gospel. The pardon and expulsion of sin is not a Gospel to those who know not the nature of sin and the condemnation that follows it. There is no theme that so naturally presents itself to the mind of the missionary as that of the love which finds its expression on the cross; and very seldom does any missionary close his discourse, without declaring God's readiness to receive those who come to him through Christ. But why through Christ? is the thought that springs up incontinently in the mind of the Hindoo. So long as he knows not God as a lawgiver, a sovereign, a judge, he will not be able to understand the need of this Mediator. Something more than the Fatherliness of God, is required to show the people of this country their need of the mediatorial work of Christ. A man supposes that he owes a large sum of money, and is burdened by the thought. If another pays this debt for him, his relief is accompanied by a feeling of profound gratitude. But say that instead of this, he discovers that he has made a mistake and does not owe the money; in this case there is relief, without gratitude. This may feebly illustrate the different results of the two Gospels we have been speaking about.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian,"

Dear Sir,—After your very able refutation of the Roman Catholic doctrine of traditions, I have very little to say to J. F. P's. long letter in your issue of the 24th instant. Stripped of its mass of verbiage, of some very bold pilferings from a certain author, and of a few personalities which, in spite of his boast to eschew them, have crept into it, J. F. P's. letter only amounts to this that he believes the Scripture to be perfect and that his church (meaning of course the Roman Catholic Church) is infallible. This last, by the way, is a new question raised in spite of his warning against it, but J. F. P's. practice, I suppose, does not always keep pace with his preaching.

J. F. P., like your other correspondent J. M. D. M., appears to be an ardent admirer of Dallet's controversial Catechism (a work by the bye which every one who has had the patience to go through it cannot but condemn as superficial) for not content with borrowing the so-called arguments, J. F. P., I am sorry to say, has also in several places appropriated the *very* words of the author without acknowledgment. As if he thought that Dallet was but too poorly known to make his plagiarism anything but safe. And yet it is easy to see from his letter, long as it is, that even Dallet himself has not helped his case materially.

J. F. P's attempt to answer my questions has, in my humble opinion, failed. As to question No. 1 he may well stand aghast at being caught in declaring the insufficiency of the Scriptures. His attempt to get out of the difficulty only serves to involve him deeper; for he now says that he believes the Scriptures to be perfect, but *only so far as they go.* This reservation, if it means any thing, certainly means this, that the Scriptures need supplementing by traditions, and that in themselves they are not sufficient for salvation. No half measures, J. F, P. must remember, will do in a matter like this, He must either admit that the Scriptures are perfect, and reject all traditions as being at the best unnecessary; or assign to the latter the same place and importance as the former. If it were possible to-morrow to blot out from the minds of living men all trace of traditions, would J. F. P., or would he not, consider his spiritual welfare seriously endangered, even though possessing still the Scriptures. And if he would, as his writings warrant our believing he certainly would, then would not the Scriptures be to him imperfect if not useless.

My 2nd, 3rd, 4th and 5th questions have all been simply slurred over. J. F. P. has yet to produce a *reliable* guarantee of the purity and integrity of his traditions, or of the other equally important circumstance that they have *without exception* been preserved to us. He has yet to show how it is that while so careful to preserve what according to J. F. P. is "only one of the two elements of God's word," the Lord has wilfully committed the custody of the other element to uncertain hands, to be tortured and twisted from generation to generation and to be finally all but lost to us. And lastly, J. F. P. has yet to prove that the traditions were regarded by God as essential but that the preservation of them for our benefit was a matter of impossibility to Him who has so amply and so carefully supplied our spiritual wants in every other respect. To reply to these questions by the infallibility of his church is to ask me to believe a dogma if not more, at least just as much open to question as that of traditions. Averse as I am to raise a fresh point of contention, I cannot resist the temptation to remark, *en passant*, that J. F. P's. zeal has got the better of his logic when he says that God having "promised to guide His Church through all truth it follows of necessity that His Church must be infallible," in other words, that it cannot fall into error.

The charge of following practices unwarranted by the Scriptures, in my 6th ques., J. F. P. with strange inconsistency at once denies and admits. He denies it when he asks me to "reconsider my remark." He admits it when he puts the question, "Are only Catholics guilty &c."? To blacken your neighbour's character, Mr. J. F. P. is not the way to vindicate your own. I don't care whether it is the Roman Catholics or Protestants who depart from the written rule of faith. It is culpable in both, although I am far from agreeing with J. F. P. that the Protestant practices cited by him have no Scriptural warranty. To my mind the fact that Protestants ignore traditions altogether, sufficiently proves that they are conscious of few, if any practices, at variance with the written Word; while the Roman Catholics must have many of them on their consciences to make them so tenacious of their traditions.

I remain, yours &c.

A. C. B.

Sir,—I have read with interest the several letters that have appeared in recent numbers of your valuable paper on the subject of Traditions. Your own pithy remarks, and those of your correspondents "O" and "A. C. B." have convinced me that J. F. P.'s position is untenable. This latter writer has not only failed to prove his contention, but has also laid himself open to a grave charge, that of plagiarising from a known author. To enable your readers to judge how far I am correct, I will, with your permission, quote a few of J. F. P.'s sentences from his last letter side by side with similar passages from Dallet's "Controversial Catechism":

J. F. P. And that dependence on Tradition is as necessary as faith in Scripture.

Rev. Ch. Dallet. And that dependence on Tradition is quite as necessary as faith in Scripture. p. III.

J. F. P. No Book can explain itself; we know but too well that however clear a text may be, however plain its meaning, it can be tortured into numberless different senses. Not so with the living Tradition of Christ's Church. Had scripture been made by God the only rule of faith, His Church could never boast of that unity.....for she would have by this time been a swarm of sects &c.

Rev. C. D. No Book can explain itself. We know but too well that however clear a text may be, how ever plain and perspicuous its meaning, it can be tortured into numberless different senses. Not so with the living Tradition of the living Church. Had Scripture been made by Jesus Christ the only rule of faith, his Church would, in a very few years, have been a swarm of sects.....p. 115.

J. F. P. Tradition therefore is the fence which keeps out all new doctrines; and hence why heretics from the beginning of the church down to our time have always instinctively opposed it.

Rev. C. D. Tradition is the fence which keeps out all new doctrines, the hammer which shivers all errors, and that is the reason why heretics of every age, from the beginning of the Church down to our own time, have always instinctively opposed it. pp. 115/6.

J. F. P. For we have the undoubted testimony of Christ Himself that all things whatsoever He had heard of His Father He had made known to His apostles (John xv. 15) and that He sent them His Holy Ghost to prevent their forgetting any of those truths. We know also that both before and after His resurrection, He went on speaking of the Kingdom of God (Act i. 3) i. e. His Church, her moral and disciplinary laws, dogmas &c.

Rev. C. D. We have it on the undoubted testimony of Christ himself that all things whatsoever He had heard of his Father, He had made known to His apostles, (John Ch. 15 v. 15;) that he sent them His Holy Ghost to prevent their forgetting any of those truths: we know that after as well as before His resurrection he went on speaking of the kingdom of God, Acts Ch. i. v. 3, that is, his Church, her dogmas, her moral and disciplinary laws &c." p. 112.

J. F. P. Now what man in his senses will affirm that all this teaching, continued for more than three years, is all contained in a small volume which in a few hours can be read all over.

Rev. C. D. Now to affirm that such a teaching, continued for more than three years, is fully contained in a small volume, which in a few hours can be perused all over, is perfectly ridiculous. p. 112.

The letter in question teems with such unblushing plagiarisms as I have given above, and to transcribe them all in this place would I fear tire your readers. The specimens which I have culled, ought I think to cure J. F. P.'s *cacoethes scribendi*, unless he can prove that he is the Rev. Dallet himself. I believe that it would have been better, certainly more honest, if J. F. P., without taking up so much of your space, had simply referred his opponents to Dallet. But I suppose he thought, with characteristic short-sightedness, that the work was not in many other hands than his own, and the chances of detection being few, the temptation to shine as a clever disputant on his own account must have become irresistible. Would it be offending him to suggest that instead of raising questions evidently beyond his powers, he would spend his time and energy to better purpose in correcting the moral obliquity which has prompted the morbid desire to strut in print in borrowed feathers.

M.

28/8/78.

Sir,—Your correspondent S. in writing upon the subject of Christian perfection, ought first clearly to define what *his* idea of Christian perfection really is, because much of the controversy upon this subject springs out of mistaken conceptions as to what is involved in this term, and if therefore, as seems highly probable, S. is arguing against an experience which *nobody* believes to be attainable either in this life, or in that which is to come, he is simply fighting a man of straw.

Now what is the "perfection" taught in the New Testament as the privilege of Christian believers, to be realised by faith in the Lord Jesus.

I think John Wesley has grasped the idea and set it forth as clearly and simply as any one who has written on this subject, and I will give his definition, which is as follows:

"Christian perfection does not imply (as some "men seem to have imagined) an exemption either "from ignorance, or mistake, or infirmities, or temptations. By Christian perfection I simply mean "loving God with all our heart, and our neighbor as "ourselves. This implies that no wrong tempers, "none contrary to love remain in the soul, and that "all the thoughts, words and actions are governed by "pure love.

"I pin down all opposers to this definition of it. "No evasion! No shifting the question! This per-"fection cannot be a delusion, unless the Bible be a "delusion too."

He adds:

"To explain myself a little farther on this head: "1. Not only *sin properly so called*, that is a voluntary transgression of a known law, but sin improperly so called, that is, an involuntary transgression of a Divine law, known or unknown, needs the atoning blood. 2. I believe there is no such perfection in this life as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. 3. Therefore *sinless perfection* is a phrase I never use, lest I should *seem* to contradict myself. 4. I believe a person filled with love of God is still liable to these involuntary transgressions. 5. Such transgressions you may call *sins*, if you please; I do not for the reasons above mentioned."

Now will S. assert that *this* kind of Christian perfection is not attainable by true believers, in this life. If so, I would simply refer him to the numerous commands, exhortations and promises in the Old and New Testaments on this subject.

He earnestly asks where he may find an example on earth of a perfect Christian.

According to *his* idea of perfection probably no such example can be found either in the Church below, or in the Church above.

But God has always had amongst his people faithful witnesses as to the blessed and much-to-be coveted experience of *Scriptural* Christian perfection.

Paul (1 Thess. ii. 10) and John (1 Jno. iv 12-17) give no uncertain testimonies upon this point, and amongst the early Christians this experience of perfect love must have been by no means uncommon when its fruits were so manifest that their heathen persecutors were confounded and cried out "see how these Christians love one another."

What will S. say to the following testimony of the Marquis de Rentz who thus wrote concerning his religious experience:

"Methinks my soul is all *charity*, and I am not "able to express with what ardor and strange expan- "sion my heart is renewed in the Divine life of my "Saviour, burning in love to all mankind. I am ready "to serve all men, not excepting one, and to lay "down my life for any one."

It is said that those who knew the Marquis most intimately, would be the most ready to accept his testimony.

In conclusion I would simply urge your correspondent to test the promise of Christ.

"If any man will *do* his will he shall know of the "doctrine whether it be of God."

Yours &c,
R.

NOTICES.

RECEIVED from a Friend "In Nomine Domine" Rs. 34. for Mrs. Raitt's House of Hope.

BOMBAY TEMPERANCE LEAGUE.

A district meeting of this League will be held on Tuesday next at 8 P.M., in the house of William Simpson Esq., 2 Parel Road Byculla. There will be addresses, and music. All cordially invited.

Epitome of News.

SATURDAY, AUGUST 24.

—*Friend of India*: "In all that Mr. Arnold has written, he has never been able to rise above the position of a master of the ceremonies. Anything whatsoever is good or bad with him, according as it does or does not promote a graceful calm of external deportment, and fastidiousness of mind which are utterly incompatible with the real work of life. Mr. Arnold is perpetually preaching on the text of "conduct," but as a matter of fact, he approves of the conduct only of such persons as confine themselves to gracefully lamenting the want of grace in their fellowmen. He is, in idea, an admirer of the Jewish Prophets; but anything more antipathetic to Mr. Arnold than a Jewish prophet would have been in the flesh, it is impossible to conceive. His present contribution to literature is a plea in favour of a Roman Catholic University for the people of Ireland. The proposal is not new, and it is one which we should be glad to see adopted, though not for the reason assigned by Mr. Arnold. This is a supremely charactheristic one. It is that the Roman Catholic religion, regarded from the æsthetic stand-point, is a more agreeable subject of contemplation than the religion of Protestant dissenters. Mr. Arnold cannot understand how it is that the Philistines should attach the value they do to what they consider *true*, as compared with what *he* considers graceful and poetical. Our readers will perhaps remember that about two years ago, he took upon himself to deliver an airy reprimand to the English Nonconformists who declined to be buried according to the rites of the Church of England grounded upon the superior elegance of the Church's Burial Service to anything they could hope to produce."

—*Pioneer*: Jagarnath is in a bad way, since his hereditary protector, the Rajah of Puri, has gone to live in the Andamans. The affairs of the Temple have been found to be in a pitiable state, the Rajah having grossly mismanaged the revenues. His mother the Rani has done all that her ingenuity could suggest, but there are serious arrears in the pay and perquisites of the servants of the Temple and family dependents, to pay up which would take a large revenue. Since the conviction of the Dibya Singh Deb the pension to the family has been stopped, and the local feeling is that the Rani is harshly treated by having the sins of her son visited on her own head. The Commissioner is said to be of the same opinion, but his applications for leave to pay the pension to the Rani in the proportion she formerly received have been disregarded. A further calamity in the shape of a famine has long been hanging over Puri, and the late Car Festival was a miserable affair. There were no large contributions by devotees, the Rani had to bear all the expenses.

MONDAY, AUGUST 26.

—A wholesale massacre of the white settlers in New Caledonia, is announced in the Sydney papers: It appears that the European colonists, while fancying themselves in a state of security, were snddenly overwhelmed with horror owing to the treacherous and murderous attacks made by the natives of La Foa and Bouloupari. The first tidings of the terrible event reached Noumea on the morning of June 25, when it was stated that a detachment of gendarmes were set upon and butchered. None were spared by the assassins. It would appear that the rising consisted of an organised band of Kanakes, having wide spread ramifications throughout the island. In the evening news came by telegram that twenty-four residents of La Foa had fallen victims. These included European colonists, convicts, emancipists, and native servants. Although it at once was supposed that the organization was wide-spread, the rising was at first believed to be merely local and confined to La Foa: subsequently, however, this idea was dissipated. Later news made the number of victims forty-five. The morning brought calm to the minds of the residents, as it was stated that the natives had disappeared from the scene of the tragedy. But the illusion was destined to be of very short duration. Vague rumours became circulated on the evening of June 26, of the rapid approach of the revolted tribes. It was at the same time ascertained that Bouloupari had been attacked, and that the gendarmes stationed there had met the same horrible fate as those quartered at La Foa. There are also believed to be some English victims of the massacre.

Another account says:—One hundred and fifty persons have been killed, or are dying at Dezarnells station. A man named Chene took a native woman by force from Mandi tribe. The native demanded her return. This was refused by Chene, whereupon he and his family were all murdered. The gendarmes arrested some native chiefs and held them as hostages. On the 24th June and 25th June the natives rose *en masse* and attacked the gendarmes at La Foa, of whom they killed five, and succeeded in recapturing the chiefs. Having tasted blood they announced, their intention of marching to Boulonpari. While on the way to that place, the savages murdered all who came in their way, and a horrible massacre ensued, neither men, women, children, gendarmes, nor convicts being spared; the wretches winding up by mutilating their victims and burning their property. The scene was indescribably horrible. Active steps were at once taken and the military were sent out against the savages with orders to make no captives, but to kill all they came across. Colonel Gally Passebois, who was in command, was killed while superintending the repair of the telegraphic line, by a ball fired by ambushed natives. He was a brave man, and was on the point of leaving for France, in order to receive promotion to the rank of General. The soldiers were so infuriated at the loss of their commander, that they blindly murdered six innocent natives.

—The following is from a letter in the *Southern Cross*: As the xviii. Article of the Church of England teaches that "Holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved," it therefore justly occasioned great surprise when Bishop Moorhouse was reported to have said "One of the saddest mistakes ever made by Christians was to assume that there was no salvation but through Christ." Happily the Bishop in his explanatory missionary speech has repudiated the sentiment attributed to him, and has restricted it to the speculative question, whether a heathen can be saved who has never heard of Christ. The New Testament teaches that "as many as have sinned without law shall also perish without law" (Rom. ii. 12,) but it is silent on the question mooted by the Bishop. That is among the unrevealed things of God, and we are satisfied with the assurance that the Judge of all the earth will do right. But the Bishop's missionary speech is ominously silent as to the charge of holding the Roman Catholic doctrine of purgatory. In substance and essence that doctrine is, *that after death there is a second probation, or state in which men are purified from sins from which they were not delivered during their earthly probation.* The Bishop is reported, "The probation of the heathen was extended longer than in his life. He wished to speak on that point, so that he should not be misunderstood, as he found the statement in Scripture, and, therefore, he believed it. St. Peter said that Christ went and preached to the spirits in prison, thereby dispelling their ignorance and teaching them the truth; and during those times of preparation and discipline through which they would pass, the Almighty would deal with them as a just and holy God." His apologist, "A. B. C.," states that the passage (1 Peter, iii. 19-20,) was naturally cited by Dr. Moorhouse as giving Scripture warrant for a *larger hope*, and alleges that certain writers "support" that view which amounts to *a second probation* (see Alford in *loco.*) But Alford *restricts* the preaching of Christ to the Antedeluvians who were disobedient in the days of Noah, and does not, therefore, countenance Dr. Moorhouse's idea of extending that preaching to men of any other generation, whether heathen or otherwise; and he leaves the matter a theological muddle by affirming, "It is not purgatory; it is not universal restitution." What then is it? Matthew Poole begins his note on verse 19, "*Nullus in N. T. locus obscurior habetur;*" and the utmost that can be alleged of Dr. Moorhouse's theory is—*it is a vague hope, founded on the doubtful interpretation of one very obscure text of Scripture.* Now, sir, with every respect for the person and office of Dr. Moorhouse, I am warranted, in the interest of Divine truth, to ask—Is such teaching reconcilable either with the Articles and Formularies of the Church of England, or with Holy Scripture?

—*Melbourne Spectator*: "The Methodist Church in New South Wales is exceptionally fortunate as a legatee. Only a short time ago the Stanmore estate was devised to it—nearly twenty acres of land in one of the suburds of Sydney, where property is rising into fabulous value, and with fabulous speed. And now news comes that the Rev. G. Schofield, who died the other day, has left £40,000 to the Building and Loan Fund of New South Wales. Here is a whole loan fund, with larger capital than ours in Victoria, created by a single act. How a Methodist minister ever contrived to be worth £60,000 is a mystery which no ordinary intelligence can solve. If any more examples of the class exist, it is to be devoutly hoped that they will come to reside in Victoria and study Mr. Schofield's example. Mr. Schofield's gift, however, does not equal the bequest of Bishop Tyrrel—the squatting and bachelor Bishop of Newcastle. He is a shepherd in more than the scriptual sense, and owns over a dozen stations in Queensland and New South Wales, from which he receives, it is said, a revenue of £25,000 per annum. He has executed a will devising the whole of his property, having a capital value of £250,000, to the various church funds of his diocese. This is probably the largest single sum ever devoted to public uses in Australia. What a paradise for clergymen the Newcastle diocese will become! And what a tender interest all its incumbents will take in their diocesan's health! The Methodist Church in New South Wales must pay one penalty for the enjoyment of Mr. Schofield's gift—it will have less excuse than ever for being the very last and leanest joint in the tail of Methodism, instead of leading its van, as by right of age and opportunity it ought to do."

Same: "The unhappy member for South Gippsland has framed a more pathetic and moving warning against intemperance by his own death than he ever uttered with living lips. To die, if not in "the worst inn's worst room," yet in a wretched public-house; without a friend, without a pitying tear or an interceding prayer; his last interview with the mother of his children a wrangle for money; the blackness of death darkened to a yet more inky gloom by the shadows of *delirium tremens*, of possi-

ble murder or suicide! One reflects with amazement on the sort of bargain which finds its symbol and seal in the poor dishonoured body over which the jury have been holding a three weeks' inquest. High hopes, rich gifts, wide knowledge, a happy home, the love of innocent children, the honour of this world and the hopes of the next—all sold for the vile price of a bottle of brandy, for the miserable pleasure of getting drunk at will! It is only ten years since Dr. Macartney abandoned his vocation as a minister to enter on the wider career of public life; and ten years of such trouble and storm have ended in such a grave. The *Church of England Messenger* draws the, for it, not unnatural moral that this is "the Nemesis that waits on abandoned Orders." The moral is rather the old one, that no attainments and no gifts will save a life which is surrendered to vice from most tragic and hopeless wreck. Men are trying to efface from the conscience of the race the doctrine that sin is pursued by penal consequences in other worlds; yet how plainly all the steps of wrongdoing are dogged by a far-reaching, pitiless, and inevitable retribution in *this* world. And the law of moral penalty which visibly runs through this little realm of time is but a tiny arc whose curve marks the sweep of that tremendous law of retribution which runs through eternity. If from such seed such harvests ripen *here*, what will be their latest results *there*?"

Tuesday, August 27.

—*The Liberator*: "In a recent trial in the Divorce Court, the Marquis of Blandford, who is heir to the Duke of Marlborough, and the Earl of Aylesford, appeared under circumstances of a not very reputable character. Now, the Duke of Marlborough is patron of thirteen livings—of which it is to be supposed the Marquis of Blandford, who is now living with the Earl of Aylesford's wife, will one day be the patron. The Earl of Aylesford himself combines with his amusements at Cremorne, the patronage of eight livings. Will the bishops adduce such facts as these in defence of the system of private patronage?"

—The Church of England has 11,000 parsonages valued at £2000 each, with farm-buildings on 8000 valued at £350 each. There are now 15,000 churches and chapels, the insurable value of which is £4,000 each, or £60,000,000 altogether. This would give the actual value of the churches—taking three-fifths as the proportion to be insured—at about £6,600 each, a much higher estimate than has ever been given before, and the capital value, at one hundred millions. This, of course, does not include the cathedrals.

—*Bombay Gazette*: "The Bombay City Mission is conducted on the same undenominational principles as the London City Mission. It endeavours to help the poorer Europeans and Indo-Europeans scattered over Bombay, to assist the stranger and the sick, and to rescue the intemperate and the profligate. It has been the means of saving not a few European children from a life of degradation. Many old residents will remember the work done for years in Bombay by one of its former missionaries, Mr. Lindsay. Probably no other man has so intimate a knowledge of the poor of Bombay as the present Missionary, Mr. Kobke. Certainly no one in our community is more untiring or more self-denying in his work of usefulness. We learn that the City Mission, like many other charitable institutions at present, is in pressing want of funds. As its work is undenominational and it seeks to lend a helping hand in every way to our poorer fellow countrymen, we have pleasure in commending it to the liberality of the public."

—The Hon. Dosabhoy Framjee, C.S.I., has been appointed Assistant Collector of Bombay with powers to hear appeals against the assessments of Mr. Shunker Pandurang Pundit in matters of the Trades Licence Tax.

—The B. B. & C. I. Railway operatives have agreed to work 8 hours a day, and been re-employed.

—*Advance*; Notes from Scotland: "One of the things which strikes the visitant from the prairies of Iowa, on landing in Scotland is the large importation from America of almost everything we have to spare—butter, cheese, corn, flour, bacon, peaches, apples, grapes, melons, etc. Even oatmeal is imported, but needs to go through a Scotch mill to make it acceptable to a fastidious Scotch palate; and Michigan lumber can be bought in Glasgow nearly as cheap as in Central Iowa. Our good ship *Devonia* brought thirty-six horses for the street-cars, or tramways, as they are called here—an American idea, by the way. Fat cattle have been shipped here for several years. It was my pleasure to meet Mr. Bell, of Glasgow, the importer of fresh beef, and to learn from him how great an enterprise it has become. This reminds me of a story; for, as might be expected, there are some greatly prejudiced against these importations. I must premise that the cables had predicted, from New York, a severe gale on the British coast, which in due time came. While this was prevailing a canny Scotchman said, "The Americans hae been sendin' us their horses, corn and cattle, and nu they're sendin' us their wather, an' nane of them's very guid." But the half million of hungry mouths of Glasgow are very glad to get these things so conveniently, plentifully and cheaply."

—Rev. Albert Whiting Am. Presb. Missionary in China writes from Shansi, April 2: "At Hwai luh, 260 miles from Tientsin, we were obliged to leave our carts and take mule litters over the mountains. We passed many sufferers on the way. I have seen bark and roots ground for food. Here and there a solitary grave shows where some refugee has at last been decently buried. The cries of the starving and the piteous look of the little children with pinched faces and sunken eyes, would move a heart of stone. Now perhaps we meet a family going—they hardly know where. The father is carrying one little child on his back, and the feeble mother leads another. They have no baggage. Starvation is behind them, and they look as if death were not far ahead. It is not unusual to find bodies lying in the road where they fall. Yesterday morning I saw one that could not have been dead many hours, but already the dogs had gnawed it open, leaving the entrails exposed. This morning I passed on the road a body nearly naked. A few feet further on a pile of bones and torn clothing showed the fate of another unknown victim of this terrible famine. As I paused for a moment, a large dog a few rods off attracted my attention. I would not have noticed a dark object beside him had he not seemed to be devouring it so eagerly. I ran across the field while the dog walked lazily away and lay down at a safe distance to watch me till I left. Do not ask me what I saw. It was too horrible to relate. I turned away sick at heart, leaving the dog to resume his feast. A few minutes afterwards I passed the remains of two more unburied bodies. They had been dead some days. Near one lay a human skull. The dogs had finished their work there. In other places I saw human bones, evidently dragged some distance by dogs. On nearing the city, I passed a body from which all the clothing had been stolen and most of the flesh eaten. A dog left as he saw me approach. A soldier with me fired and wounded him, but on looking back, I saw another dog going toward the corpse and several crows hovering about it.

"The hour is late, and I am wearied after a journey of 400 miles over land. To-morrow at 9 A. M. we are to see the Governor, and then our guards will return. I do not know when I can write again. It is not easy to send letters from here, and I must begin work; I do not yet know where.

"No rain yet. Death everywhere. Millions have died already, I firmly believe. What is America doing to help us in this terrible hour?"

We regret to say that Mr. Whiting, the writer of the above, died April 25, in the midst of the labours above-described, another victim of the perils incident to famine relief. Rev. W. S. Holt, Shanghai, writes to the *N. Y. Evangelist*: "For the past six months and more the cry has gone forth from North China for relief for their starving millions. To care for the famishing, foreigners in China, Japan, England, and America have sent thousands of dollars, and missionaries, Protestant and Catholic, have taken up their march to the front to distribute to the necessities of their fellowmen. This work has been attended with great risk to life and health on the part of those foreigners who have undertaken it. Surrounded by famine and pestilence, oppressed by the distress and destruction occuring on every side, wearied with the work, many have sickened, and some have died. In this letter it is my painful duty to record the death, in the famine district and from disease there contracted, of the Rev. Albert Whiting a member of our mission, and located at Nanking, which he and Rev. C. Leaman had the privilege of opening to the work of American missionaries in 1876. His disease was typhus fever. It attacked him almost immediately upon his arrival at Tai yuen foo, in the Province of Shansee, where he went in March last, directly after our annual meeting, to assist those already weary in their work."

Wednesday, August 28.

—A report has been received at Simla, which however, is not yet authenticated, that Yakoob Khan escaped during the confusion following on the death of Abdullah Jan, and fled in the direction of Ghazni.

—A telegram from Jullunder, dated 24th instant, reports very serious damage done to the line in the Beas Valley. Six girder bridges were destroyed, and the line from Beas to Kurtarpore badly damaged throughout.

Dr. Schliemann is at present in Constantinople and purposes resuming his excavations in the Troad.

—*Truth* gives a touching account of the last hours of the young Queen Mercedes of Spain. The priest, who administered the extreme unction, we are told, "could not get her to say she was content to die, and abandon earthly for heavenly affections. The tomb appeared to her most horrible. To go to that vault of the Escurial after the gay French villas and bright Andulasian palaces she had been used to—after Aranjuez, and its musical waters and shady groves, in which Alphonso courted her as if she had been a village maid—seemed too awful. She revolted against the doom that stared her in the face, and implored the physicians to save her."

—We learn with great regret, from a letter of Mr. Hugh Matheson's, in the *Weekly Review*, of the murder of Thou Lip-tshun and Phang Iong-heng, two workers connected with the Presbyterian church at Swatow.

—*Over and Mail*, Aug. 9: The German elections, which took place on July 30, have resulted in a loss of seats to the Socialists.

The total amount of the funded debt of the United Kingdom is 710,843,007*l.*; of the unfunded debt, 20,603,000*l.*

Amongst the deaths recorded this week are:—Lord Dynevor; Viscount Chelsea; Sir S. Mainwaring, Bart.; Gen. W. K. Babington, late 17th Madras N. I.; the Hon. Mary E. Henniker; Lieut.-Col. C. J. Oldfield, late 4th Bengal N. I.; Mr. G. S. Duff, Auditor, Oude State Railways; and Mr. J. C. Dougan, late Bengal Army.

Now that the German Emperor has fairly recovered from the effects of Nobiling's attempt on his life, it is to be hoped a period will soon be put to the prosecutions for high treason that have been the order of the day in Germany for the last two months. The statistical returns of these prosecutions are simply appalling. In the months of June and July 563 persons were charged with outrages upon the Emperor, and among these only forty-two were acquitted. Not one of these trials took place by jury, but the whole of them were disposed of by magistrates appointed by the Government at very small salaries, and with no hope of an increase, if once they showed the moral courage of opposing the wishes of the Government in these political affairs. Five of the prisoners put an end to the sufferings in store for them by suicide.

The *New York Tribune* of July 26 says a dramatic suicide occurred at Capron, Ill., on July 23.—

Early in May last, George W. Burleigh, who was an old resident of Ohio, came to this town, ostensibly to start a barber's shop. Burleigh had a fine education, and was versatile in conversation. Last Sunday he published a card, informing the citizens that, in order to gratify an often-expressed curiosity on the part of his townsmen to witness some such tragedy as the hanging of Sherry and Connolly in Chicago, he would, on the evening of the 23rd inst., deliver a lecture in Thornton Hall, and at its conclusion gratify his hearers by shooting himself through the forehead. The price of admission would be one dollar, and the amount realised should be used in his funeral expenses, and the remainder be invested in the works of Huxley, Tyndall, and Darwin for the town library. His idea in ending his life was to secure eternal peace by annihilation. At the appointed time the hall was crowded, and after the delivery of an infidel lecture of wonderful power, in a manner and tone which marked him as an adept, he suddenly drew a Derringer, placed it to his forehead, and, despite attempts to prevent the rash deed, fired, and fell into the arms of two friends who were on the wings of the stage for the purpose of hindering the execution of the design. The large-sized bullet literally tore his brain to pieces. He left a request that his body be forwarded to Cincinnati friends.

The Italian senator, the Marquis Giorgio Pallavicino, died on August 5, aged eighty-four. He was fellow-prisoner with Silvio Pellico in the Austrian fortress of Spielberg.

Thursday, August 29.

—*Bombay Gazette*: "The Government of India, in reply to a communication from the Bombay Chamber of Commerce urging that that railway from Nagpore to Raepore should be constructed on the broad guage, declares that it looks upon this line as one of a purely local character, and that the narrow gauge will therefore do very well for it. We wonder if Lord Lytton has got such a thing as a map of India about him, or if he ever looks at any part of it except the North-West Frontier. If he knew anything about the Central Provinces, he would assuredly be able to see that the Nagpore and Raepore railway is part of what must ultimately be the main and direct line from Bombay to Calcutta."

—A correspondent of the *China Mail*, under date 15th July, writes as follows,—"The great event of the year, so far, in Siam, has been the conversion to Buddhism of a European Christian, and his formal installation into the priesthood, which took place on the 8th inst. In country he is an Austrian, and in sect was a Roman Catholic. One could have understood the motives for this conversion better had this man been a low class ignorant person, only anxious to find favour in the eyes of the Siamese for monetary purposes, but on the contrary, he is a superb scholar, a man of rare attainments of the various [illegible] of science, literature, art; a perfect draughtsman, an accomplished linguist; and a thorough scientist, with powers of memory and acquisition so strong that he picked up the Siamese language in a very few months, although it is notoriously the most difficult of all the Eastern tongues, not even excepting the Chinese. His avowed object, to his friends, is to obtain a more thorough knowledge of the Pali language, which can only be obtained in the higher grades of the priesthood.

—Miss Johnston, writes to the *Christian* from Dalmatia: "The Austrian occupation of Bosnia is dreaded by all Serbs, Bosnian and Austrian, on account of the animosity of the Magyars and Roman-Catholics (the ruling powers in Austria) against the Serbs."

—So completely has Christianity laid hold on the Polynesian Islands, that in regard to the Society, the Harvey, and the Samoan groups, the following report was given at the London Missionary Society's Annual Meeting in May:—"The seventy islands under our charge, with their 80,000 inhabitants, have all been Christianized; native churches and congregations have everywhere been established; and as in older Christian countries, in each group an institution is maintained for the education of a proper native ministry, and the employment and support of all Christian ordinances is thrown almost entirely upon the converts themselves. The superintendence of the churches, ministers, and members is almost the only thing now provided by the Society; and the number of English missionaries engaged in that duty is but limited, having been gradually reduced to fifteen."

Friday, August 30

—*Times of India*: "The frank and hearty welcome of the Contingent in Europe is a strong argument for those politicians who deny the existence of race antagonism in India, and who say that prejudices, begotten of traditions and ignorance, are the true causes of separation. It is clear that in Europe no race antagonism exists. If the sepoys were white men, if they were Christians, if they were Englishmen, they could not have had a warmer welcome than that they had in Malta and were promised in London; and this being so, what becomes of the "race antagonism" theory? Surely it should be written—Prejudice."

—*Golert* in the *Times of India* says, "I am none of your prudish moralists." Who accused him of being one?

—*Times of India*: Colombo, 29: The Australian mail brings details of the loss of the James Service on her voyage from Calcutta to Melbourne. The vessel was totally wrecked on a reef forty miles from Perth, all souls being lost. Among the passengers were Mr. and Mrs Cowderoy, Mr. Williams, formerly Dave Carson's principal violinist, and Miss Minnie Williams, who was well known upon the Indian stage, and Messrs. P. Smith, Phillips and J. Kelly. A body has been found which is supposed to be that of Mrs. Frank Towers, but the identity has been disputed.

—The Str. *Sumatra*, with English Mails, left Aden for Bombay, yesterday, 9 P.M.

—Fall of rain, 96 inches.

—Deaths last week, 599.

Miscellany.

—From Archdeacon Denison's Notes of my Life:

I HAVE always thought the people of the Church of England the worst used of all people. Under the halting and stammering voice, and shifting order of "the Establishment," every parish is liable to diametrically opposed teaching by successive incumbents, to have two or more religions delivered to them instead of one and the same always. It is very hard measure for a Church to deal to her children.—

The Church of England requires, not only for the growth and increase but for the preservation of her spiritual life, what the civil power of England will not—rather, I should say, under the present or any probable future conditions of the country cannot, so much as entertain.—P. 280.

Now there is doubtless a good deal to be said for "Establishment," when the governing power of a country is a "Church" power. On the other hand, when this has ceased to be, there is nothing to be said for it. And even in the best case I believe that, upon the whole, the conclusion is against it, as being rather injurious than helpful to truth and earnestness of religion. I think this is the teaching of all experience.—P. 383.

The day of "Establishment" is gone. It would be impossible now to create "Establishment" in any country. That of it which exists is fast drawing to a close, and it is difficult to conceive of any future condition of the world in which it will be found again.—P 389.

—Rev. Mr. Lohr writes thus of the Satyanamees:—

It is impossible that a religion, if it can be called so at all, like that of the Satynamees can satisfy any thinking man. The principal points of this religion are: the calling on a Being which they have named Satynam, or the true name. This unseen Being is worshipped in its visible representative or Highpriest and a host of under priests appointed by the latter, by offering them Cocoanuts and drinking the water poured over their feet. Besides the confessors of that religion are bound to wear a wooden necklace, which is touched by the priest as a symbol of benediction. They must abstain from eating certain red vegetables, also from fish, and meat. But as a fact I can state that there are few amongst them who would refuse to eat the flesh of fallen cattle even in the state of putrefaction. They are commanded to abstain from intoxicating liquors and drugs, but their favourite, and during part of the year, almost exclusive food is watery boiled rice, allowed to ferment for at least 12 hours. Tobacco smoking also is prohibited but practised by most of them This is the essence of their religion. Is it to be wondered at that many thinking Satynamees are falling back into Hinduism which at least gratifies to some extent the senses. The Christian religion would certainly be adopted by many, if it would not interfere with some of the most cherished vices of this sensual people, whom hitherto no religious law is binding. Because they have no idea whatever of religion it is exceedingly difficult to draw their attention to such matters. Their thoughts are entirely absorbed by Materialism. Thousands of them die without ever having thought of any thing but what belongs to wordly affairs. Of the 400,000 Chamars living in Chutteesgurh only about 15,000 are disciples of the Highpriest, or confessors of the Satynamee religion, the rest, though calling themselves Satynamees for convenience sake and wearing the necklace do not even observe any of the unmeaning rites prescribed by that religion, but are Hindus amongst Hindus and Satynamees amongst Satynamees. There is not a single Satynami from the High priest down to the meanest cooly to be met with who could give sensible answer to the question: Who is Satynam. Ask the more learned or aged, they will tell you, I dont know. They have no written records of their religion, and it would be almost an impossibility to write about a religion so entirely devoid of any religious doctrines as their's. Their 50 years ago adopted God is nothing but a new name for some of the Hindu deities worshipped by them before that time, it is an unknown Being to them like the unknown God worshipped by the Atheniens. But light is dawning and the time is not far off when this benighted, ignorant, superstitious and stubborn people will walk in the light of the Gospel.

Selections.

UNDER HIS WINGS;

OR, TRUSTING, HIDDEN, REJOICING.

ON the 8th of last May, Miss Mapherson started with fifty little ones on her *twenty-first* voyage across the ocean in the good ship Sardinian. (Captain Dutton). As usual, several friends came to St. Pancras to commend the party to God. The children sang some sweet hymns, and repeated such verses as "God *so* loved the world," "When my father and mother forsake me then the Lord will take me up," and "The blood of Jesus Christ cleanseth us from all sin,"—samples of the precious seed which has been sown in their hearts at the Home, to spring up in an abundant harvest on the other shore. Mr. Morgan prayed that they might be safely taken across the Atlantic in the hollow of the Heavenly Father's hand.

As the train steamed out amid the tearful goodbyes of the little group on the platform, Miss Macpherson was seen waving her kerchief from a third-class window, "*among my children*," her last word, "*Promise*," being borne on the breeze, though the remainder of the sentence was lost in the noise of the train.

On Saturday morning we in London were painfully startled by hearing of an awful accident that had occurred on board the Sardinian. The account in the *Daily News* ran thus:—

"Londonderry, Friday Evening.

"The Canadian mail steamer Sardinian put into Moville at three o'clock to-day, to take on board the mails for America. Shortly afterwards an explosion occurred on board, in the coal bunker, and the ship took fire. About forty persons were more or less injured. Three were killed, and many of the injured are not expected to recover. Four hundred passengers have been brought up to Londonderry, twenty of whom have been taken to the County Infirmary. The vessel is on fire amidships, half of the watch in the fore castle and a number of the steerage passengers in the fore part being cut off from all help. Attempts have been made to sink the vessel, but without effect."

No names were given, and we endured an agony of suspense till we received the re-assuring telegram: "All mercy! Praise our Covenant God! All saved; all well." Surely it could not be that the precious freight we had committed to the care of the Everlasting Arms had perished, or could have fallen from "the hollow of His hands."

The following is Miss Macpherson's own account of the deliverance:—

Since we parted from you and those beloved Christian friends at St. Pancras last Wednesday, we seem to have lived years, and learnt more of the reality of the delivering power of our loving Father than all our lives before.

Wondrous to relate, and as marvellous as the three children who were delivered from the fiery furnance, is the fact that all our precious little ones are in safety, and now gone to a place of worship.

Behold the loving-kindness of our God! Had the explosion taken place a little while later, our vessel would have been on her way, insted of standing still waiting off Moville for the mails.

When we anchored that morning, I discovered that Miss B——, my stateroom companion, had been seized with measles. The stewardess arranged that she should be moved, but that I should refrain from going among the children for a few hours; this accounts for my visit on shore, hoping thereby to blow off any infection from my clothes. This caused me to sit all the afternoon on deck in the ladies' cabin, otherwise we might all have been below, *just above the scene of the disaster*. Most of the children were on deck basking in the lovely sunshine of that afternoon. We were all busy finishing our letters, and I intended to write one more and then go and spend an hour in the children's steerage, when presently there was a terrible sound heard as of a cannon, followed by a deathly stillness for two minutes; I rushed on deck and beheld a man jet black with soot, his hair burnt off, issuing from a gangway near; then one of my own boys came, exclaiming "Oh! Miss, I prayed to Jesus, and He saved me." Then the deck became a fearful scene of confusion, poor foreigners weeping, and oh! the mutilated men and women, ghastly with fright, some of their faces entirely skinned.

My first care was the little ones. They clustered round me, as the two young men (former boys of 1870, who had been home to see their friends) gathered them out of the crowd. Mr. Merry gave me the list, and they dried their tears, and answered to their names when called. We soon found all accounted for, and were hushed with praise. Picture us all standing near the wheelhouse awaiting orders, or to see, it might be flames, or another explosion of a still more serious character.

Oh! could every Sunday-school teacher in the land realize my feelings at that moment, they would never rest until every child in their class was washed in the Blood of the Lamb. I saw nothing but imperfection in all my work, and want of burning reality for souls.

The scene of the disaster was very near to the children's sleeping berths; a very few yards off two women sat upon a box together, one was blown up into the air, the other driven she knew not whither; but late that night I came across her seeking a bed in Moville, and she told me that in those first terrible moments *every sin she had ever committed came before her*, and the one most awful was her having rejected the Lord Jesus Christ. Oh! what our God can do in the twinkling of an eye, by unbalancing a little breath of His own created air; then the stoutest hearted sinners quail.

As the confusion increased (and most of the passengers being foreigners it was very confusing), the captain and his chief men were required to keep the fire down. Words can give no idea, so I will not attempt to picture the scene; suffice it to say, the kindness of the stewards especially, and, indeed, of all, to me and my little ones, was most touching. We stood a compact little band just in front of the wheel-house, when we saw the tender coming, then I got Miss B——from her berth. When on the tender I called over the names, and we sang a little hymn, "Jesus loves me," as we steamed the three-quarters of a mile to shore. At Moville, a lady (a sent angel) came and offered her house, where the Misses B——and L——have been comfortably lodged ever since, while Miss Ellis went on to Derry with Mr. Merry and the children. I joined them here last night (Saturday), and have spent the Sunday with the children, who are all well, have been to chapel,

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had a Bible-lesson, a walk, and many nice things from the kind friends here, who are collecting clothing for the foreign emigrants.

This morning I visited the Derry Infirmary, where nine of the sufferers lie. Two are seamen, several poor foreign emigrants, two boys, and one youth—George Everson, a young carpenter—whom we had allowed to join our party. He was hurt, and Mr. Merry was one of the first to see him. He was at once taken to the doctor, and then to the infirmary, where he is now, I trust, progressing. His only wish was to have paper and envelope to write to Mrs. Merry.

Wonderful to relate, I cannot tell how, our yellow-labelled boxes were tossed out, as the second tender was waiting for passengers, and I hear they are lying on the wharf under a tarpaulin.

The brave passengers worked with a will, and ere the dark cameon, the beautiful Sardinian lay sunk in five fathoms of water to quell the smothering flames. Our song is overwhelming praise; we are full of gratitude, and call upon all who love the cause of the destitute children to return hearty thanks to the loving Father. We commend ourselves and trust again to Him, who has hitherto so wonderfully preserved us.—Your affectionate fellow-worker.

ANNIE MACPHERSON.

The happy tidings have since arrived of the safe landing of our dear friend on the other side We ask much prayer that she may be sustained and prospered in her work.—(*Woman's Work.*)

GOOD SOCIETY.

MANY parents who have sons and daughters growing up are anxious for them to get into good society. This is an honourable anxiety, if it interpret good society after some lofty fashion.

Parents, your daughter is in good society when she is with girls who are sweet and pure and true-hearted; who are not vain or frivolous; who think of something besides dress, or flirting, or marriage; between whom and their parents there is confidence; who are useful as well as ornamental in the house; who cultivate their minds, and train their hands to skilful workmanship. If society of this sort is not to be had, then none at all is preferable to a worthless article. See to it that you impress this on your children, and above all, that you do not encourage them to think that good society is a matter of fine clothes, or wealth, or boasting to be somebody. As you value your child's soul, guard her against these miserable counterfeits; and impress upon her that intelligence and simplicity, and modesty, and goodness are the only legal coin.

The same rule holds for boys as well as for girls. You would have these enter into good society. Do not imagine that you have accomplished it when you have got them in with a set of boys whose parents are wealthier than you, who dress better than your boy can afford to, and who pride themselves upon their social position. Good society for a boy is the society of boys who are honest and straightforward, who have no bad habits, who are earnest and ambitious. They are not in a hurry to be men. They are not ambitious for the company of shallow, heartless women, old enough to be their mothers, and are not envious of their friends who fancy there is something grand in dulling the edge of their heart's hope upon, such jaded favourites.

There is nothing sadder than to see either young men or women priding themselves upon the society which they enjoy, when verily it is a Dead Sea apple that will choke them with its dust, when they need some generous, juicy fruit to cool their lips and stay the hunger of their souls!—*Christian Register.*

TELEGRAPHIC NEWS.

London, August 16th: In consequence of the reports received from the British Consuls, in which the Russians are accused of connivance at the atrocities which are being perpetrated in Bulgaria, Lord Salisbury has sent a despatch to Lord Loftus, the British Ambassador at St. Petersburg, on the subject.—A semi-official communication from Saint Petersburg states, that the imputation conveyed in Lord Salisbury's despatch is an insult to the Russian Army, and interprets his (Lord Salisbury's) intention to intervene in Bulgaria and nullify the arrangements made at the Berlin Congress. The Russian Government, it adds, knows how to protect the rights of the Bulgarians during the year of occupation.—Consols on Saturday closed at 94⅝, being a fall of ⅛.

Vienna, 22nd: The announcement made that the Convention between Austria and Turkey had been concluded proves to have been premature. The Austrians are now objecting to the draught of Turkish troops stationed in Bosnia and Herzegovina. The Austrian press advocate the annexation by Austria of Bosnia and Herzegovina.

Constantinople, 22nd: The Russians have attacked the insurgents in the Rhodope Mountains at Kurnusaler and Akbunar, but the insurgents maintain their positions

London, 23rd: The Right Hon. Mr. W. H. Smith, First Lord of the Admiralty, is about to proceed to Cyprus for the purpose of inspecting the Island.—Latest advices from America state that the yellow fever is raging in Louisiana State.—Consols yesterday closed at 94⅞.

Alexandria, 23rd: Mr. Rivers Wilson has been appointed to the Egyptian Ministry of Finance, and Nubar Pasha becomes President of the Grand Council.

Paris, 23rd: The Dowager Queen Christina of Spain is dead

London, 24th: The *Morning Post*, in discussing the Central Asian Question, urges decisive action on the part of the Viceroy of India in respect to Cabul, and failing the Ameer's readiness to receive a British mission, it urges that England should annex Herat and Candahar.—Hostilities have been resumed on the Turco-Montenegrin frontier.

Vienna, 24th: The Austrian troops on the 21st instant attacked and routed the insurgents at Stolatz after severe fighting. The Austrian loss up to the 16th instant is set down at 973 killed.

Alexandria, 24th: The Khedive has signified his adherence to the text of the arrangement for the cession of his estates and the reduction in the Civil List.

London, 25th: A circular note has been issued by the Porte, in which it refuses to grant the extensions of frontier asked for by the Northern Greek Provinces. The London papers and the Continental press generally in commenting on the subject insist on the compliance by the Porte with the proposals agreed to at the Congress.—A new internal loan has been issued in Russia amounting to thirty million pounds sterling.

Constantinople, 25th: The insurrectionary movement in Bosnia and Herzegovina remains unabated, despite the defeat of large insurgent forces by the Austrians at Doboj and Zvorink —The Austrian Government has ordered a further mobilisation of troops, consisting of eleven Divisions of the Army.—The head-quarters of the Russian Army in European Turkey have been transferred to Rodosto on the Sea of Marmora.—The evacuation of Batoum has been postponed until the 12th September.—The Porte, in order to introduce the needed reforms in the Asiatic Provinces of Turkey, desires the aid of England in raising a loan upon the revenues of the Island of Cyprus. —The Bosnians who attacked the 20th Division of the Austrians at Doboj without result, renewed their attacks on the 24th instant and were defeated, and compelled to fall back after nine hours coutinous fighting.

London, 27th: The *Times*, in discussing the Central Asian Question, deprecates the adoption of an attitude of hostility towards the Ameer of Afghanistan, and says that the British Mission, if wisely conducted, will be far more effective than an army would be.

28th: The *Times* says that past policy of abstention followed by England with regard to Afghanistan has proved a failure, and that Afghanistan must now be our buckler instead of a weapon to be used against us. The *Times* supports a conciliatory policy towards the Ameer, and intervention on behalf of Yakoob Khan.—It is announced in the *Times* that a Chinese diplomatic Mission is going to Russia relative to frontier questions.—Government has accepted the tender sent in by the Peninsular and Oriental Steam Navigation Company for the conveyance of the East India and China Mails for a period of eight years.—The *Times* announces that England will never again guarantee a Turkish loan or even help Turkey in obtaining one, and adds that England cannot mix up the financial difficulties of the Porte with the Anglo-Turkish Convention.

Berlin, 28th: The German Federal Council have adopted the Bill for the repression of Socialists in Germany.

Constantinople, 28th: Latest advices state that the Lazis have abandoned their intention to resist the occupation of Batoum by the Russians.—General Todleben has urged the Porte to send some Turkish regular troops (Nizams) to occupy the Rhodope Mountains, in order to prevent conflicts.

London, 29th: Lord Colin Campbell, the Liberal Candidate for Argyllshire, left vacant by the Marquis of Lorne, has been elected by a large majority defeating Mr. Malcolm, the candidate in the Conservative interest.—Major-General Bright has been appointed Commander of a Division of the Bengal Army.—The *Daily News*, in commenting on the death of the heir-apparent to the throne of Cabul, urges that efforts be made to obtain the release of and restore to favour Yakoob Khan, but that anyhow the prestige of England must be maintained.

PASSENGERS SAILED.

Per P. and O. Str. *Bokhara*, 23rd, additional :

For Southampton.—Mr Dickson, Sergt Swanson and wife, Mr J R Hurdell, and Mr W A Smith.
For Brindisi.—Mr G Gregory.

Per *Branksome Hall*, 29th :

—Mrs Piper and infant, Capt Sherlock, Mr J C Lawrence, Mrs Lawrence and infant, Mr Reaves, and Mr Headloud.

Per P. and O. Str. *Bangalore*, 30th :

For Southampton.—Mr W Baldwin,
For Brindisi.—Captain H Wylie, Col A Fraser, Mr Jones C Pigott, Miss Hayes and infant, and Mr T Colebrune
For Venice.—Mrs Blackburn, C I Sir Wm Hamilton, Col A de C Scott, Mrs Scott, and Mr S Jackson
For Aden.—Mr Ruttonjee Bhicajee Rana.

PASSENGERS ARRIVED.

Per P. and O. Str. *Nizam*, 27th :

From Southampton.—Mrs Leach, Mr and Mrs C Dald, Mrs Litton, Mrs Hannant, Mr and Mrs Mathew and infant, Major and Mrs Macnaghten and two infants, Miss Murray, Col J N Colthurst, Lt C H E Adamson, Mr John P Casey, Mr Coleman, Miss S Cripps, Mr and Mrs Latham, Mr Garland, and Mr D Jeffery.
From Brindisi.—Mr J K Sim, Mr FitzGerald, Mr and Mrs Whit[illegible] Mr D C Shroff, Mr Sapoorjee Jewajee, Mr D M Limjee, M[illegible] Pellonjee, and Mr R Tully.
From Venice.—Mr Jos Humphries, Mr Francis, and Miss Fran[illegible]
From Suez.—Lieut Col M Heathcote.

Domestic Occurrences.

DEATHS.

McGILL—August 21st, at Bombay, James Combe, son of J. McGill, Assistant Superintendent, Survey of India, aged 1 year and 3 months.

MACAULAY—August 21st, at Malabar Hill, Jan Macdonald, son of W M. Macaulay, aged 10 months and 21 days.

WALLINGER—August 23rd, at Poona, son of W H. A. Wallinger, Deputy Conservator of Forests, aged 13 months.

SETON—August 25th, at Asirgarh, William Lumsden, infant son of Major W. S Seton, 4th Rifles, aged 15 days.

SUMMERS—August 26th at Royapooram (Madras) Sophia Charlotte the beloved wife of Mr. J A Summers and daughter of Mr and Mrs Brock of Bombay aged 30 years and 8 months deeply regretted by a large Circle of Friends.

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Bombay, December, 1876.

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